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EDUCATION THROUGH SETTLEMENTS

By

ARNOLD FREEMAN

With a Preface by

ARNOLD S. ROWNTREE



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ARNOLD FREEMAN

WARDEN OF THE SHEFFIELD Y.M.C.A. SETTLEMENT.

Author of "Boy Life and Labour," "Introduction to The Study of Social Problems" and "How to Avoid a Revolution"; part author of "Great Britain After the War," "The Spiritual Foundations of Reconstruction," and "The Equipment of the Workers"; one of the editors of the W.E.A. "Education Yearbook" (1918) and of the "Adult School Handbook" (1920).

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PREFACE

BY ARNOLD S. ROWNTREE.

It will be generally agreed that the education of the adult population of this country is an urgent and immediate necessity. All schemes for the reconstruction of society, if they are to be effective, must be based upon education. Unhappily, as a people, we are but ill-equipped for the Herculean task of creating "the new world" of which we are always hearing and whose advent we so ardently desire, and there is no task awaiting the social reformer comparable in importance to that of raising the intellectual and spiritual standard of the community to whom that new world will mean so much.

With the shortening of the hours of labour, one great obstacle to the growth of adult education is in process of being removed, and there can now be no health in the body politic until all the people are given access to those fountains of knowledge and wisdom which hitherto have only been open to the favoured few.

The Settlement Movement which is described in these pages seems to be peculiarly adapted to present-day needs. It provides a method of approach towards the solving of our many problems along the lines of local effort, and seems destined to play a useful part during the next few decades in the intellectual and social emancipation of the people.

The author writes from personal experience, and I fully share his belief in the enormous potentialities of the method he describes. It is impossible at this stage in the development of the Settlement idea to write about it with authority, but the virtue of this little book is that, while informed from actual experience it is alight with a healthy and refreshing imagination, and is full of information and stimulating ideas for the guidance of those who may be thinking of establishing such institutions.

The reader will see that no standard type of Settlement has yet been discovered. Experiments alone will show what methods are best adapted to meet the differing needs of rural and urban communities. Probably in the end it will be found that variety and elasticity of method are essential to complete success.

It is hoped that what is written here may not be without its influence upon the future policy both of our Universities and our Churches. The Universities are slowly, but one hopes surely, attempting to meet the educational needs of the people, but the process urgently needs acceleration. As for the Churches, if the ominous drift of the people away from organised religion is to be checked some re-adjustment of their methods seems obviously called for. Could not the Sunday evening service be sometimes arranged with advantage along some such lines as those in practice in the Adult School movement? And would not many Sunday-schools greatly benefit if converted into Sunday Colleges, with educational developments during the week? I hope this book will find its way into the hands of every young minister as well as of every social reformer and will contribute something of value towards the solution of these difficult and vastly important problems.

ARNOLD S. ROWNTREE

TO
A FATHER AND MOTHER
WHO SPARED
NEITHER THEIR MONEY NOR THEMSELVES
IN ORDER TO GIVE
THE BEST POSSIBLE EDUCATION
TO THEIR CHILDREN.

I.

*“ I do not know if there will be
a Revolution, but I do know that
it could be avoided.”*

II.

*“ The world will be saved by all
of us working together.”*

*The central idea of this book is expressed in
the phrase*

“Education through Fellowship for Service.”

PART I.:

“EDUCATION THROUGH FELLOWSHIP FOR SERVICE.”

IN PART I. IT IS CONTENDED THAT THE MAKING OF FINER MEN AND WOMEN IS THE URGENT NEED OF THE MOMENT, AND THAT THIS CAN BE ACHIEVED BY ESTABLISHING A SETTLEMENT IN EACH UNIT OF POPULATION, AND MAKING IT THE CENTRE OF A GREAT LOCAL EFFORT FOR THE EDUCATION OF ADULTS.

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I. "THE MEN WHO CAME BACK."

"I want to see Settlements opened in every town and hamlet in Great Britain, the United States, and on the Continent of Europe. My experience at the Birkenhead Settlement has taught me that no more powerful agency exists for quickening and enlarging the capacities of the individual, for arousing the spirit of active citizenship, and for lifting the minds of men and women to a level from which they can look at political and economic questions from an international rather than an insular point of view."

HORACE FLEMING.

"It seems to me that one of the great safeguards against the disintegrating influences that are at work in modern society is the existence of these great religious Settlements. We have to extend the range of their power, and to develop their activities as a means of promoting the unity of classes, and of spreading a new conception of brotherhood amongst all sections of the community."

ARTHUR HENDERSON.

If I possessed imagination enough, I should write this book in the form of a story. We are all of us friendly with men who have been flung into the future by Bellamy, Morris, Wells, and other authors of Utopias. What I should like to do would be to bring back from the future a few thousand more or less civilised men and women and see what would happen to them and to us if they were re-incarnated, or—shall we say?—pre-incarnated, in the town in which we live. I should scatter them among all classes of society, put them at all sorts of jobs, attach them to all kinds of organisations. The details of their past (if their future can be thus described) would be forgotten. They would remember nothing of the great garden-schools in which they received the education that gave them mastery over themselves and their circumstances; nothing of the houses and

homesteads in which they had realised their dreams of art and fellowship; nothing of the political and economic arrangements by which their commonwealth had been sustained. But their souls would be their own: imperishable. They would be tormented by a mysterious longing for the life they had known. They would be strangely puzzled at the existence of ugliness and poverty, sickness and ignorance, wretchedness and sin. They would be for ever asking themselves what secret men yet required to learn. In achieving a work of art, in a happy talk, in lonely meditation under the stars, they would live again for a moment in the land they had lost. . . .

And so I should picture them becoming filled day by day with an intenser resolution to re-establish for themselves and for all men the Kingdom of God from which inexplicably they had been thrust forth.

2: A MANIFESTO.

It is arguable that those men and women whose souls were of the future would begin their service to humanity by establishing a Settlement. Half a dozen of them might be supposed to form the project and to memorialise men and women likely to be interested:—

“ We whose names are typed at the foot of this statement are proposing to establish in this town what is called a Settlement. We believe that if in this city of ours we could reach solutions of the problems that are torturing men the world over, it would shame and inspire every other village and town in England into emulation and enable the English to say to all men everywhere, ‘ Throw off your chains as we have thrown off ours.’

“ Had the people of this city been taught during childhood and adolescence to use their fingers and their brains, had they been inspired with what is finest in music and art, literature and religion, they would already have won their freedom. What fetters could hold men who had learned self-control, who were intolerant of shallowness and vulgarity and baseness, who desired passionately to live for the commonwealth?

“ What was not achieved during childhood and adolescence must be attempted, however imperfectly, during adult life. And—immediately! Postponement will mean that while the workers are gaining more wealth and leisure and power, they will not be securing the intellect and character that alone can enable them to use their gains to the benefit of themselves and

of society. Postponement will mean that all the pent-up "unrest" that has long been accumulating in the souls of the workers will express itself in ways ugly to the thoughts of men who stayed in England during 1914-18, but, unfortunately, not so abhorrent to men who have been in France. . . .

"Nor do we deceive ourselves that it is only those of the class using the elementary schools that need further education! We do not forget that those who are demanding ability, integrity and self-sacrifice from the poor are charged by our leading thinkers (themselves well-to-do) with being incompetent, untrustworthy, and self-seeking. We are clear that our schemes of adult education must be comprehensive enough to include the men and women of the employing and professional class as well as those who are manual workers. To educate everybody (not least, ourselves!) is our object; to put into people such ideas as will stir them to give the best of themselves to their jobs, to their homes, to their leisure activities, to their political service; to cause them to love their city so passionately that they will not be content unless it is as beautiful as they can make it; to persuade them to measure themselves and their belongings and all that they do in terms of the Kingdom of Heaven; to convince them that no light will shine strongly enough to show us the way out of the darkness that enshrouds us except the lamp that was lit by Jesus Christ.

"What institution will undertake education of such a kind? At the universities and colleges they set out to give men and women culture, but not to give them God; they affect them intellectually, but it is no part of their programme to affect them spiritually; the modern provincial university is ashamed even to possess a chapel! The churches and missions tell us to believe in God. They say that if only men and women would accept Him, the world would become a paradise. But nobody tells us with authority what God we are to accept—the God of Ignatius Loyola, or the God of George Fox; the God of the Archbishop of Canterbury, or the God of Bernard Shaw; the God of Mr. Campbell in 1909, or the God of Mr. Campbell in 1919. They tell us that God spoke through Jesus, but they do not know that He spoke through Socrates and Shakes-

peare and Michael Angelo and Wagner and Darwin, and that through our artists and composers and writers He is speaking to us to-day.

“ The institution needed by the present age is something more interested in religion than the university, more interested in culture than the Church. It must not aim at affecting merely the head of a man, nor merely his heart. It must set itself to enrich his whole spirit with that which expressed in three words is Beauty, Truth, and Goodness, and in one word is God. Nothing less deserves the name either of religion or education. Nothing less will save us to-day.

“ We plead for a new university, which will set itself to establish the Kingdom of God by distributing culture among the mass of the people. We plead for a new Church that will save men and women not by theological formulæ, but by music and books, social intercourse and idealism, a place so spiritual that there men recognise God without being ceremonially informed of His presence. In the temple of which we dream the inner circle of a man's beliefs will be recognised, as it is in the university, as his own private affair; but the outer circle of his actions will be recognised, as it ought to be in the Church, as the only test of his right to membership. Thus we contemplate an institution which will not stand for any distinctive religious doctrines, but will aim at inspiring for service, demanding, if it demands anything at all, that its members pledge themselves to the amelioration of social conditions and the building up of a satisfactory system of national education.

“ Now in order that it may serve the function we would assign to it, this institution must be central to all those forces in the locality which are working for “righteousness.” Especially must it be a meeting-place for all the people in the town who are eager to improve things, and able to co-operate intelligently to get them done. It should be their club, a public-house where, over a cup of tea or a smoke, employees meet employers, chapel-goers meet church-goers, Conservatives meet Socialists, and men and women out of universities meet

men and women out of elementary schools, to "share lives" with one another, and to discover how to solve the civic problems that haunt them all alike.

"Our dream is of an institution standing for the ideals we have indicated, spiritual through and through, influencing the best men and women of the town to work for civic betterment, and enabling them to be effective in their efforts. To this institution we propose to give the name of "Settlement."

"We know that the word has been given definitions which are somewhat alien to what our own would be,¹ and we feel that many institutions claiming the name of Settlement should be more properly styled "clubs" or "missions" or "institutes." The new "educational" settlement comes more and more to stand for the spirituality and the culture, the fellowship and

¹e.g., Picht: *Toynbee Hall and the English Settlements*: "A Settlement is a colony of members of the upper classes, formed in a poor neighbourhood, with the double purpose of getting to know the local conditions of life from personal observation and of helping where help is needed."

J. W. Harvey Theobald and A. F. Harvey: *Instead of the Tavern*: "Many of the religious denominations maintain Settlements in one or other of the poorer districts of London; these settlements vary in detail, but, generally speaking, they provide centres for religious, social and educational work amongst that very class to whom the public-house, in the great majority of cases, is the only available change from the daily labour."

In the Memorandum of Association stating the objects of *Toynbee Hall*:—"To provide education and the means of recreation and enjoyment for the people of the poorer districts of London and other great cities; to inquire into the condition of the poor and to consider and advance plans calculated to promote their welfare. To acquire by purchase or otherwise, and to maintain a house or houses for the residence of persons engaged in or connected with philanthropic or educational work."

The warden of the newer educational Settlement would not quite accept these nineteenth century definitions. The Settlement comes more and more to regard itself as engaged solely in adult education (and not in providing amusement or organising philanthropy); the "settlers" are not members of the wealthier classes, but any people of good will or vision; and the aim of the Settlement is to educate not only the poor but also the rich.

the social service that we have postulated, and by the following definition by Mrs. Barnett, as well as by the following statements from Miss Hilda Cashmore's recent leaflet on University Settlements, our choice of this name for that which we intend to establish is fully justified:—

(i.) A Settlement is "an association of persons with different opinions and different tastes; its unity is that of variety; its methods are spiritual; it aims at permeation rather than conversion; and its trust is in friends linked to friends rather than in organisation."

(ii.) ". . . free sharing of the common heritage of the past, simple friendship based on common human interests, hard study of our social diseases, and a constructive imagination turned to the problem of the community of the future, these simple and fundamental conceptions which lie at the heart of the Settlement movement are as vital to-day as ever. . . ."

"The Settlements of the future must be voluntary associations of men and women of all classes who have seen the vision of a community spiritually awake, in which human beings shall be ends in themselves, and not merely means to material ends, who have learnt that class consciousness is a weakness not a strength, and class segregation impossible to men inspired with a common ideal. . . ."

"An ideal Settlement is a group of people tacitly pledged to share what they get to the full, if it is music or art or intellectual ability or business or domestic skill or the gift of healing. They are tacitly pledged to keep the door open to create an atmosphere so active, yet so patient of difference, that a meeting-ground is made for men and women of various classes and of conflicting views, a place for free discussion and for the birth of new ideas."

"We propose, then, to set up an institution to which we shall give the name of Settlement. Its purpose will be adult education; the education of the whole of the adults of this city. It will be in some sense a university, in some sense a church, in some sense a club. Devoid of creeds and traditions, it will be

free to experiment, free to co-operate with every agency working for ends identical with its own, free to interpret with sincerity the ideas that are shaping the coming civilisation. Its aims will be to inspire men and women for service; to establish in men's minds and souls the Kingdom of God, in order that they may in their turn establish it in the life of the city. It will be a place where the men and women who see the things that shall be can meet to pray and plan."

3: THE SOUL OF THE SETTLEMENT.

I have coquetted with the romance of men coming back from the future mainly to emphasise that the hope of the world rests upon the men and women, particularly the young men and women, who beyond the solid blackness of the present can see the golden splendours of the world that is even now in the making. None but men and women full of that vision can effectively take charge of a Settlement. Put up such an institution in every unit of population, let it stand like a rock for the coming of the Kingdom of God in human affairs, fill it with the spiritual treasures of mankind, induce a few hundreds of the finest men and women in the locality to make it their meeting place and to regard themselves as its missionaries—there is no other method by which the English would be more swiftly enabled to say to all men everywhere: “ Throw off your chains as we have thrown off ours ! ”

PART II.:
"THROUGH FELLOWSHIP."

IN PART II. THE SETTLEMENT IS CONSIDERED AS A PLACE WHERE
PEOPLE EDUCATE ONE ANOTHER.

I: BRICKS AND MORTAR.

“ These first buildings were very precious to us, and it afforded us the greatest pride and pleasure as one building after another was added to the Hull-House group. They clothed in brick and mortar and made visible to the world that which we were trying to do ; they stated to Chicago that education and recreation ought to be extended to the immigrants.”

JANE ADDAMS.

Some sort of “ local habitation ” the Settlement must have; the name implies it; the things it has to do demand it. Almost “ any old thing ” in the way of a building will serve; Settlements do not stand on their dignity; they will adapt themselves to any circumstances. A workman’s cottage, a ghost-ridden family mansion in what was once a genteel suburb, a public-house that has signed the pledge, a church desiring to try its luck as a Settlement, a great cliff of a building that has decided to cater for old and middle-aged as well as young, women as well as men, and heathen as well as Christian—the Settlement idea can put a living soul into any of them. The bravest way to begin a Settlement would be to plant it in a poky room in a back street, and then to cultivate it until it occupied the finest buildings the local architects could design for it. A Settlement ought to grow like a living thing; it ought to grow and make new shell as it requires it.

A fully developed Settlement would possess—as a minimum—residential quarters ; a hall or large room for lectures, concerts, plays, services; a good-sized common room; and a certain number of smaller rooms for study circles, committee meetings and so forth. If there is open space about the building, oppor-

tunity is made for laboratory, craft-shop, greenhouse, observatory, open-air theatre, and similar experiments.

Whether the Settlement must necessarily be in the east end of a town is a query I make at the risk of being haunted by Canon Barnett. Nearly all Settlements have been in poor parts; the nineteenth century conception of a Settlement was that of a few rich settlers living in a little clearing of culture among the poor, in order to help them materially as well as spiritually. But many of the material benefits which used to be given out of private purses are now (thanks largely to Canon Barnett) provided from public funds; the rich and the poor are nowadays less inclined than formerly to regard themselves as identifiable with "the cultured" and the "uncultured"; the older conception of a Settlement has yielded to that which regards it as a meeting place and a centre of inspiration for people of goodwill among the rich and poor alike; and in many cases its accessibility has become a more important question than the material condition of the locality in which it is situated.

It should be the aspiration of every Settlement ultimately to make for itself an edifice great and fine enough to express the ideals for which it stands. Its temporary habitation (as we may call it) will in all probability be ugly; this is bad, because the Settlement is condemned to appear indifferent to something not less vital than Truth or Goodness. To make people forget their first impression as they approach, we must be the more scrupulous to feast their souls with beauty when they enter. The modern builder has made even this as difficult as he could; we have to do what we can with rooms of ugly shape fitted out with ugly doors and ugly windows and ugly fireplaces. And at the same time we have to remember that things that will do in a private house will not do in a public institution, and that we must save all the domestic labour we can and that articles of furniture at once useful and beautiful are not easily picked up in the wake of the Industrial Revolution, and in the wake of the War are scarcely obtainable at all. Nevertheless the thing must be done somehow. What is the use of giving people

right ideas through their ears, if we give them wrong ideas through their eyes? What is the use of talking about art, while the very chairs on which we sit are laughing at us? How shall the Settlement induce people to follow Morris's Golden Rule: "Have nothing in your homes that you do not know to be useful and believe to be beautiful," unless it practices the precept itself?

2: THE OFFICE.

"My husband believed whole-heartedly in democratic control, and meant that Toynbee Hall should manage itself."

MRS. BARNETT.

I do not look forward with relish to the time when Settlements will be established wholesale by the State, or the Y.M.C.A., or any other organisation. I hope that Settlements will continue to spring spontaneously into existence, one by one, each with its own individuality, and in response to the initiative of a local Labour Party, a few employers, a branch of the W.E.A., a university, a church, a municipality, or an adult school.

In a sense, how it gets started does not matter much. What does matter is that when started it should be entirely free to try its own method of dealing with the problems of the locality and to interpret in its own way the spirit of the age. Every new Settlement should be an adventure into the Unknown.

A Settlement will not pay in the sense that a public-house or a kinema pays. The Settlement that runs educationally valueless activities (*e.g.*, whist-drives), in order to get revenue, ceases to that extent to be a Settlement. On the other hand it is sometimes essential to undertake educational activities (*e.g.*, research) which involve a heavy financial outlay. A Settlement can only pay for itself as does a church or a university. Its business is to do educational work, and to look, not at individual items in its accounts, but at its balance sheet as a whole.

Its revenues will come in part from payments for such things as refreshments, books, pictures, concerts, plays, dances, socials, classes, lectures; but mainly from subscriptions and donations.¹ This arrangement is altogether unfortunate if it means that a handful of wealthy subscribers dictate the policy of the Settlement. But if it means that whatever a subscriber or donor may contribute, he or she, mechanically speaking, has no more and no less governing power than anybody else, it is entirely democratic, besides being the only method by which the Settlement can finance itself and remain educational.

It seems to me that the course most in accordance with its ideals is for the Settlement to have a membership like any club or society, and to insist on a 5s. or 10s. or £1 annual subscription from every member, while encouraging those who can to give more than the minimum. In these members² should be vested the control of affairs.³

Whatever arrangements of this sort are made, however, it will still be the "permanent officials" on whom the running of the Settlement will in the main depend. More than by any other single thing the effectiveness of the Settlement will be conditioned by the personality of the warden and his colleagues. If Settlements are to achieve what we hope of them,

¹ Practically no financial assistance is as yet given to Settlements by the Universities, Local Education Authorities or the Board of Education; these are possible or probable sources of income in the future, but Settlements will be well advised to accept no financial assistance carrying with it any such conditions as would limit them from developing along their own line. Settlements ought to press for block grants without conditions, and point to their work as a whole for justification of their claims.

² The term "member" is employed in this book in reference to all those who are in a more intimate and responsible sense attached to the Settlement. In most Settlements, there are no subscribing members of the kind here described.

³ In the Settlement of which I am Warden we are trying the experiment of giving control not to this larger body of members but exclusively to a smaller body who take definite responsibilities such as the acceptance of membership in the Fellowship of Reconstruction, a share in our scheme of visiting, praying every day for the work of the Settlement, and attending regularly a service held for helpers. Every member is being invited to become one of these "aristocratic democrats."

they must be put in charge of those who have imagination (Imagination, said Napoleon, rules the world), of those who can really inspire and educate as well as administer. There are not many such men and women available, and we shall certainly not get them in sufficient number unless we make the post of warden materially possible for those who can earn £500 and upwards per annum.

3: THE HOSTEL.

'But, more gratifying than any understanding or response from without could possibly be, was the consciousness that a growing group of residents was gathering at Hull-House, held together in that soundest of all social bonds, the companionship of mutual interests. These residents came primarily because they were genuinely interested in the social situation, and believed that the Settlement was valuable as a method of approach to it.'

JANE ADDAMS.

That Settlements can be effective without a hostel has been proved by more than one of them. They have not proved, however, that they would not, with a hostel, have been far more effective still. The hostel ought to be the very heart of the Settlement, the home of a group of men and women who are many in their occupations and opinions, but one in identifying their lives with the life of the Settlement. Among themselves, if they choose, the members of this little community can experiment in domestic Utopias. Upon the services which they can render it in their spare time the Settlement will, to no small extent, depend.

Nor is the hostel valuable only as the residential quarters of an unpaid staff. The flying visitor is just as important in his way as the more permanent resident. In the guest-rooms may be accommodated students from various parts of the world; interesting men and women who want to stay a night when they are passing your way; people of the town whom you desire to educate intensively over a week-end. Those residing

regularly at the Settlement gain immensely by having this stream of visitors passing through the hostel, and if the Settlement is alive, it will not be long in thus securing a friend in every organisation in the town, a missionary in every county of England, and a "corresponding member" in every country in the world.

By the melodramatic, Settlement work cannot be done. The one or two finally responsible people confronted alone, day after day, with the problems of a Settlement, especially if it is in a slum area, will not find it easy to keep their sense of humour. But amid the lively talk, the high spirits, the youth and the fun that fill the right sort of hostel, they will not find it easy to lose it.

4: THE COMMON ROOM.

" St. Jude's and Toynbee Hall and the Exhibition are all built on my wife's tea-table."

CANON BARNETT.

One of the aims of a Settlement is to get people talking, to get all sorts of people talking about all sorts of things. To fulfil this aim (until they have considerably modified human nature, especially upon the male side) Settlements must rely not a little upon refreshments and comfortable chairs. In the encouragement of human intercourse we have much to learn from the public-house, and if, in one aspect, the Settlement is the church of the future, in another it is the public-house of the future. Develop the talk and the music and the educational possibilities, obscure alcoholic drinks, and the public-house would be for its own street much of what the central Settlement should be for a thousand streets.

In my ideal settlement there would be at least one great room solely run as a café club-room and a score of smaller common or club-rooms available for private talks, committee meetings, socials and conferences, as well as for classes and study circles on astronomy, public speaking, Socialism, Thomas Hardy's novels, logic, infant welfare, England under the Tudors, psychical research, the world in 1969, the Book of Job, bookbinding, and every other subject for which any number of members from two or three up to twenty or thirty made a demand.

In the large club-room there should be plenty of music (mechanically produced if not otherwise obtainable), plenty of papers, magazines, and leaflets, and a little store where (among

other articles), books and pictures could be purchased. The interior of every room ought in itself to be an education. Scientific wall charts, etc., will convey instruction ; fine pictures will stimulate imagination ; clean walls and honest furniture will subtly communicate their own virtues.

In such common rooms it would be possible to achieve the social intercourse between effective people of all classes and views, upon which, I am persuaded, the solution of all our problems largely depends.

5: THE HALL.

*"The Toynbee Shakespeare Society meets once a week to read and study Shakespeare. Lectures are held and a yearly performance (1910, *The Tempest*; 1911, *Love's Labour's Lost*; 1912, *Julius Cæsar*; 1913, *As You Like It*) makes this Society perhaps the most popular one in Toynbee Hall. The performance generally has to be repeated, and it is certain that the large lecture hall, which for these days is turned into a theatre, will be crowded. Though the East Londoners do not always succeed in their representation of Royalty, yet they largely make up for their defects by an enthusiasm which gives to the performance a value far exceeding that of a mere entertainment. To get completely outside the life of to-day, to transplant themselves into a more beautiful world, into life on a larger scale, surely means for those concerned one of the greatest experiences of the year."*

WERNER PICHT.

"The recitals and concerts given by the school are attended by large appreciative audiences. On the Sunday before Christmas, the programme of Christmas songs draws together people of the most diverging faiths. In the deep tones of the organ erected at Hull-House, we realise that music is perhaps the most potent agent for making the universal appeal, and for inducing men to forget their differences."

JANE ADDAMS.

[The subject-matter of this section unavoidably anticipates in one or two places the subject-matter of Part III.]

There are several entirely different purposes to which the largest room in the Settlement can be put. Most of these are discussed here; some in other sections. If the work develops considerably it will become almost essential to possess a hall that will seat some hundreds of people, as well as a room or two that will seat, say, a hundred.

The obvious use of the hall is for lectures. But it is the least educational of its uses. A lecture to a heterogenous audience always tends to be superficial; with a large gathering even the questions at the close do not develop into an informative discussion; and unless the lecturer has a rare genius, so that he can get the audience to participate in the lecture (*e.g.*, by themselves singing in a talk on music) his hearers tend to be too passive throughout. The lecture and the course of lectures are too valuable as instruments of education not to be extensively utilised, but it is the business of a Settlement to find out new methods of educating, and only to be satisfied with the old where they are the best discoverable.

Given a subject which will lend itself to such treatment, a debate upon it will be far more thought-provoking than a lecture. In their everyday life people are for ever reading or hearing or seeing only one side of a question; in a debate they hear both sides. And the consummation of the debate is the Local Council or Parliament where everybody, potentially or actually, is taking an active share in the proceedings.

Considerably greater in value than either the lecture or the discussion is the play. The mere reading of a first-rate play has such powerful effects, both on those who read and those who listen, that it is astonishing to find it so little done. People will listen spell-bound to the Book of Job read as a dramatic dialogue; and so they would, I am convinced, to its modern counterpart, *The Undying Fire*, by H. G. Wells; and to a thousand other productions, whether called plays or not, by writers of every age and country and of every point of view.

But the supremely educational thing—it might be perhaps regarded as the consummation of the activities of the Settle-

ment—is the production of a play of which every feature—manuscript, scenery, and acting—are home-made. It is not merely that a hundred varying demands are made upon those who undertake such productions; it is the opportunity that is offered for the self-expression of the locality and of the age, which it is one of the most sacred duties of the Settlement to foster.

So important is dramatic work that wardens might seriously ask themselves whether their hall should not be permanently fitted up as a theatre, and whether that theatre should not become the "little" or repertory theatre of the village or town.

The very atmosphere of a Settlement should be music. It ought to be as integral to the education that Settlements are attempting to give as it was to that unsurpassed education with which the citizens of Athens endowed their youth. There is scarcely an activity of the Settlement into which music and singing cannot be profitably introduced. With its own choir and orchestra the Settlement can not only put in their true setting its socials, and its plays and its services; it can provide concerts that will draw to it the very people that it wants to attract and inspire.

6: THE LIBRARY.

"The careful information collected concerning the juxtaposition of the typhoid cases to the various systems of plumbing and nonplumbing was made the basis of a bacteriological study by another resident, Dr. Alice Hamilton, as to the possibility of the infection having been carried by flies. Her researches were so convincing that they have been incorporated into the body of scientific data supporting that theory, but there were also practical results from the investigation. It was discovered that the wretched sanitary appliances through which alone the infection could have become so widely spread would not have been permitted to remain, unless the city inspector had either been criminally careless or open to the arguments of favoured landlords. . . ."

The resident, Mrs. Britton, who, having had charge of our children's clubs for many years, knew many thousands of children in the neighbourhood, made a detailed study of three hundred families, tracing back the habitual truancy of the children to economic and social causes. This investigation preceded a most interesting conference on truancy held under a committee of which I was a member from the Chicago Board of Education. It left lasting results upon the administration of the truancy law as well as the co-operation of volunteer bodies."

JANE ADDAMS.

One of the main purposes of the Settlement is to stimulate interest in the locality in which it is placed,—in its geography, its history, its economic position, its social conditions, its educational system, its possibilities. I like to think of the library as filled, not so much with the greatest of the world's literature and the best of modern text-books as with every procurable book produced by or descriptive of the locality itself. And from this it follows that I visualise the library in its relation to the research which every effective Settlement will be presently undertaking.

Without such enquiry no Settlement can carry out the aims we propose for it. The Settlement cannot give a lead

on local matters unless it knows more about them than is known by councillors and journalists. Only after painstaking accumulation of facts and imaginative brain-work upon them ought it to start or join a campaign for this or that reform. If those who attach themselves to the Settlement are to make their own town a Utopia, they must subject themselves to the fundamental instruction which nothing but first-hand investigation will give.

Equipped for research, the Settlement may claim acceptance as the "practising-school" of the Social Science Department of the University; and it will offer to post-graduate students scope for theses that may conceivably be of some use to the human race. Its information-bureau will be immensely valuable not only to individuals (e.g., the Indignant Ratepayer who wants to write his letter to the paper) but also to organisations (e.g., the Trade Union that wants to placard the town with a statement on the rise of the local cost of living). And it will itself be able to undertake the publication of diagrams, charts, letters, manifestos, leaflets, pamphlets, magazines and books that will be read by the people who count.

It ought to be a further aim of each Settlement to throw light upon the subject of adult education. At the present time we know little about child education; less about adolescent education; and almost nothing about adult education. Are the half-dozen methods at present employed in educating adults the only ones practicable? Is there any means by which the State could control the newspapers so as to make them more serviceable for adult education? How far can manual toil be made to yield psychological reactions of value to those performing it? Could the various church services be rendered at once more attractive and more effective? What is the definition of a Settlement? What can Settlements do as international centres of education to put life into the League of Nations?

These are not questions of mere academic interest; they are immensely important to human welfare; indeed, some of them are so urgent that unless educationists speedily write their own solutions to them in black and white, they may find the answers written for them in letters of blood.

7: THE QUIET ROOM.

“The question often asked is ‘whether Toynbee Hall is religious?’ To the question in its more superficial sense the answer is that the House has neither programme nor platform. The man who wishes to connect himself with a Church or Chapel does so; he then works with its religious organisation, he invites to the House his fellow workers, and he gives them the sense of belonging to its wide life, and the support of its many associations. The House cannot rightly be called undenominational when so many of its members are strong denominationalists, but neither can it be called denominational when its members hold differing opinions. In a graver sense whether Toynbee Hall makes for religion can be answered “yes” if the accepted sign of religion be a further recognition of the importance of conduct on government, an increase of peace and goodwill, a stronger belief in goodness and humility. The question whether Toynbee Hall itself is religious must be asked and answered at a higher bar than that to which witnesses are usually summoned. . . .”

CANON BARNETT.

“Certain it is that spiritual force is found in the Settlement movement, and it is also true that this force must be evoked and must be called into play before the success of any Settlement is assured.”

JANE ADDAMS.

Of the 45 Settlements in Great Britain included in his list, Picht states that 33 are “religious.” The wholesale designa-

tion is vague and unsatisfactory, but apparently it means in most cases that the Settlement is run by members of a particular religious organisation in the interests of what is to them in a unique sense "the Truth." The figures are against me; but the two greatest Settlements (Toynbee Hall and Hull-House) are on my side:—I contend that the true Settlement ought not to be run by men and women homogeneous in their view of the universe, and that it ought not to be made to serve as the recruiting-serjeant for any particular church. A Settlement ought to be as hospitable as a university to every form of belief; with equal friendliness, it should welcome strange views from the East as well as the customary views of the West; the views of to-day as well as the views of yesterday; it should repudiate the word "orthodoxy" and its members should be as willing to learn more religious truth as they are to learn more truth in literature or economics or psychology.

The spiritual life is not dependent upon particular beliefs or ceremonies. If Roman Catholicism has produced saints, so has Quakerism; if Europe has produced seers, so has India. Each member of a church goes from his own house along his own route to the Sunday service; so must each one of us take his own path to the Kingdom of God; and if we make the utmost use of our mental and moral faculties, we shall get there—whether we are Baptists or Buddhists or unbelievers. In these philosophical matters, limited in knowledge and wisdom and moral power as we yet are, we must help one another to find the Truth, and not assume delinquency in others or omniscience in ourselves.

But while the Settlement accepts none of these exclusive theological dogmas, it believes intensely in the power of every individual to make himself greater in every way than he is. This is the belief which lay at the bottom of the heart of Jesus. It is the belief without which education would be unthinkable. And to stand for this supreme spiritual fact against all the material horrors and cruelties of the age—against war and poverty and sickness and dirt and ugliness and vice and wretchedness—is the only thing that justifies a Settlement in taking to itself that name.

If these contentions are valid, it follows that the problem for the Settlement as a whole is to be as free intellectually as

the best of the universities and at the same time as intense spiritually as the best of the churches. With members of all sorts of opinions, with a multitude of activities, with no stereotyped statement of doctrines, the Settlement will find it easy enough to secure intellectual freedom—but very hard indeed to secure spiritual intensity. The suggestions that follow are offered in the conviction that the greatness of a Settlement depends upon the quality of its spiritual life.

Both a Rest-house or Guest-house, where its members and friends can go for holidays of the modern kind, and a Retreat-house where they can go for holidays in the older sense of the term, may before many years are passed be the usual adjuncts of a fully developed urban Settlement. It is at any rate possible for every Settlement, however small, to make one of its rooms especially beautiful, to regard it as exclusively set aside for silent meditation or religious gatherings, and to encourage its members to look upon it as fundamental to their work.

I would like to see upon one of the walls of the Quiet Room a beautifully written statement of the principles for which the Settlement stands. Whenever he saw it, it would be an impressive external reminder to a member of the principles to which he was in conscience pledged. It would not be a theological but rather a social creed; and it would demand not intellectual acceptances, but an attitude and a will and a spirit. It ought to be the finely formulated declaration of their faith on the part of the existing members of the Settlement, and it ought to be modified so soon as it ceases to express the things in which the Settlement as a whole believes.

The Quiet Room would be mainly a place of absolute silence for private meditation and reading, but it might also perhaps be used occasionally for gatherings of a deeply spiritual character. I am thinking particularly of meetings for all those who regard themselves as finally responsible for the running of the Settlement. Nothing could help them more than to meet regularly to formulate their collective faith, and to deepen in fellowship their spiritual life. Such a meeting could be in some respects an Adult School. Those attending might prepare themselves by each studying privately the Lesson for the week in the Adult School Handbook. When they meet they might spend more time in silence and less in speaking than is

usual in Adult Schools, and there ought to be fine instrumental music at the beginning of the service. The discussion among people so prepared by individual thought, by an elevating environment, by beautiful music, and finally by "waiting upon God," could not fail to be immensely helpful. Each week there would be the requisite variation introduced by the new lesson of the Handbook,—a fresh and live subject, new ideas; each week there would be the essential sameness,—the atmosphere and the fellowship and the silence. Following such a gathering might come a general discussion on the affairs of the Settlement; this would be the most hopeful means of finding out how best the Settlement should travel into the future.

Members of all beliefs could join in such a meeting: not necessarily as a substitute for their own favoured mode of worship, but as a means of binding themselves together for this particular work. And it seems to me that people of all beliefs might similarly be prevailed upon to pray daily for the Settlement. I use the word "prayer" with a certain disrelish, because many of those coming to Settlements dislike the word, and do not believe in what it usually connotes. But even those who do not believe in prayer as a supernormal agency will not object to putting aside definitely a few minutes of every day for kindly thoughts of their fellow-workers, and for the re-dedication of themselves to the work? Call it what we will, prayer or thought-force, it is by making use of these spiritual energies that the Settlement will achieve its ends.

And along this line, it may be that the Settlements of the future will go further than I am timidly indicating.

Who shall set limits to the potentialities of the spirit in man? Jesus Christ set none. Nor should those who believe in Settlements.

PART III.:

“FOR SERVICE.”

PART III. CONSIDERS METHODS BY WHICH THOSE WHO ARE IDENTIFIED WITH THE SETTLEMENT MAY SOCIALISE ITS SPIRITUAL TREASURES.

I: EDUCATION FOR SERVICE.

"Settlements in the past have depended largely upon the influence of a guiding personality. They will need the same assistance now, but their real power must arise from the souls and minds of those among whom their work is carried on."

ALBERT MANSBRIDGE.

It is the tragedy of most existing religious and educational institutions that they are monopolised by an exclusive body of the "converted" or "educated," who make scarcely an effort to preach to others the salvation they assume themselves to have found. To save its members from such a salvation the Settlement must assert in every letter of its teaching that to educate oneself means to prepare oneself for service. It must set aglow the soul of the student who has the virtues of Chaucer's Poor Scholar ("and gladly would he learn and gladly teach") but it must make his education a torture to the man who strives to keep its benefits to himself. It must stand for an education which turns out not book-worms, diletantes, theorists, talkers, but men and women who are capable workers and responsible heads of households, and who are at the same time citizens who love their city too much to be satisfied with it. It must insist that none but those who intend to make an ultra-personal use of the education it can give have the right to domesticate themselves upon its premises. To fail in this would be to fail in everything. Settlements, like human beings, can save their souls only by communicating them.

Had the first part of this book been called, as originally intended, "The Crusade," Part II. might have been described as "Preparations"; its purpose was to consider in what ways the Settlement could help people to educate themselves to go

forth and educate others. Part III. might alternatively be called "Sword in Hand." It considers the ways in which those who have been to some extent "prepared" can make themselves serviceable to the community in which they dwell.

What those who have identified themselves with the Settlement have to do is to impress upon the district in which they live the ideals for which the Settlement stands; they have to inform the minds, stimulate the wills and fire the consciences of as many people as they can reach; they have to turn that particular area into the Kingdom of God. To accomplish this they must systematically preach their gospel in every place by every method to every section of the community, in order to educate the whole locality into the Settlement opinion of what public opinion ought to be.

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2: PROPAGANDA.

“Nominally Sunday is a free day, but the warden and lecturers are usually afield doing the same kind of work in other places.”

ERNEST E. TAYLOR.

If the Settlement is to impress itself upon the consciousness and conscience of the district, its members must be prepared to use their tongues and pens in every form of public propaganda. The research insisted upon in Part II. is important mainly as the means of discovering those facts by which the Settlement will guide its endeavours to shape public opinion.

Even without any research-work at all, matters are continually being brought to the notice of the Settlement which merit a letter or an article for the local paper. The papers reach everybody; editors are reasonably hospitable to independent letters and articles; nothing is charged for the publicity given to your views! So far as it can do it without sacrificing its integrity, the Settlement will be well-advised to make all the use it can of the press.

To publish a Settlement paper or magazine is a more dubious enterprise altogether. Such a publication reaches only a small circle of people; it is a tax to keep up the quality of the contents week by week or month by month; it is difficult or impossible to make it a financial success. The issue of some meagre monthly record of activities is no doubt useful; but the publication of a magazine effective enough to be a means of propaganda can be carried through only by a Settlement which has already established itself in many varied ways in the esteem of a considerable public.

Much less onerous and perhaps in the long run much more valuable is the publication of individual cards, leaflets, tracts, books, etc.:—A Christmas Card that wishes the recipient something more drastic than A Merry Christmas; a letter to every school-teacher in the town telling her what sort of school the Settlement believes in; a pamphlet entitled "How People Live in the Slums," or "The Aims of the Settlement," or "What the City Council Could Do"; a book embodying the investigations of the Settlement into some phase of adult education or of the economic conditions of the locality or of international relationships.

In its endeavours to establish itself upon the solid personal interest of as many of the best people as possible, nothing will more help the Settlement than the sending round of capable speakers to every audience that will listen to them. To religious gatherings, to trade union meetings, to co-operative guilds, to literary and debating societies, to brotherhoods and sisterhoods, to labour demonstrations, to political clubs, to adult schools—to all such assemblages and organisations let the emissaries of the Settlement go forth to preach the Settlement gospel. They need not necessarily talk about the Settlement, though they often will. All that is essential is that in their own persons, they should *be* the Settlement.

Just as it is, perhaps, wisest for the Settlement to make use of the existing machinery of the press for reaching the eye of public, so is it wisest, I advocate, to use the existing machinery of established organisations for reaching the ear of the public. This does not, of course, prevent the Settlement from organising its own meetings and demonstrations and conferences; these are indispensable for the carrying on of its work, but they tend inevitably to be gatherings of those who are already more or less frequenters of its premises. For reaching "the general public," and especially for gaining new members, I urge the systematic approach to every accessible audience in the locality.

3: VISITING.

“ . . . Toynbee Hall . . . has not grown into Whitechapel in the measure which would correspond to the idea and the hopes of its founders.”

WERNER PICT.

Far more effective than general propaganda is the personal visitation of people in their homes. It is my conviction that this ancient method of the church might be so utilised by a Settlement as to work a spiritual and social revolution in any centre of population where it was energetically applied. A member of the Settlement takes a pigmy parish of (say) 12 households, containing in all some 50 men, women and children. He goes to see them every now and then, not as a visitor, but as a pal. He invites them to come and see him at his home. He tells them his own ideas about the Settlement and asks them for theirs. He takes an interest in their hobbies and pleasures; talks to them about books and politics and their children and education; to use an expression wonderful in its beauty—he enters into their lives. By standing on an equality with them, by showing kindnesses to them in return for their kindness in welcoming him (as they will do in ninety-nine cases out of a hundred), by thinking of them individually as his friends every day of his life, he will little by little be able to establish in their hearts and homes the Kingdom of God.

The “ visitor ” will need love and courage and wisdom; but it is to supply these that the Settlement exists.

Is there any other method by which we can carry spiritual things to the two-thirds of the population who will not come to the established adult centres of religion and education? Is there any other method so excellent for the breaking down

of those barriers of class and creed and party which, if not abolished by love, will be smashed down by hatred? If those of us who think we are educated or religious do honestly believe that we are passing through a phase of affairs as critical as it could be and do honestly desire to do our utmost to spread as widely as possible that spiritualising education upon which national salvation depends, let us ask ourselves whether this is not a method which it is our personal duty to attempt.

If there were a Settlement in every village and town, each the centre and inspiration of a scheme of visiting that covered the whole of the area, there would be a Revolution, but it would be a Revolution of the sort Jesus Christ came to make.

4: EDUCATIONAL ACTIVITIES.

“To Canon Barnett, education meant the cultivation of personality through contact with what is excellent in human achievement. . . .

To a visitor who asked him the most urgent requirement of East London, he remarked: ‘The Development of Imagination.’ ”

R. H. TAWNEY.

Throughout these pages the Settlement has been presented as a place where men and women are educated to educate others. Everything, it seems to me, should be sacrificed to this primary consideration. And, if the available premises offer no more space than will suffice for this fundamental educational work, then more popular activities should be otherwise and elsewhere accommodated. A massive Settlement will, perhaps, consider itself fortunate in having rooms and halls enough for every kind of activity from religious services and research to boys’ brigades and billiards ; but there is much to be said for the Settlement which carries on in one building the highly educational and homogeneous work of preparing its own helpers and then hires a hall here and buys a cottage there and builds a hall elsewhere: each a specialised Settlement: for the thousand and one heterogeneous extensions of its work.

If the members of the Settlement are engaged upon the public propaganda and the personal visitation recommended in §§ 2 and 3, it will have the result of bringing to the gate of the building a procession of people who vaguely or clearly want something which they conceive the Settlement able to give them. Many will come asking for some particular item of information: what book to buy on gardening, what to do with Sally who’s just leaving school, how to start on the stage: and for these there will have to be a Bureau of Information,

run, perhaps, for a few hours every evening by various members in turn. Others will want to resist a grasping landlord, or divorce a blackguardly husband, or assert their claims to their ancestral estates in Ireland: for these there will have to be a Poor Man's Lawyer. (And one day some enterprising Settlement will start a Poor Man's Doctor, for the fathers and mothers who want to know how to keep their families and themselves in health.) Others will be coming to the Settlement from motives less casual, but perhaps not more elevated; some wanting Tennis, others Rambles, some Gymnastics, others Dancing, some Socials, others Billiards. The Settlement ought to consider very carefully what answers it will give to those who will clamour for these recreational activities. It is not a question of whether these things are "right" or "wrong," but of their relative educational value and of the amount of space and energy available. The Settlement can hardly deny its young people the right to organise a tennis club; but it may well deny them the right to monopolise the garden of the Settlement for tennis. Rambles are easily arranged, occupy none of your premises, and can be as sociologically or botanically or geologically educational as you desire; out of the Rambling Club will arise Organised Holidays and visits to other countries. Gymnastics in its more up-to-date forms, especially where it merges into dancing, has every claim upon the accommodation of a Settlement: eurhythmists claim that there is no finer education for the soul than that which they can give it through the body. "Social Evenings" or "Receptions" or "At Homes" can be made not only educational in themselves, but useful to the Settlement in a variety of directions. They can be run with the idea of mixing various kinds of people who do not as a rule meet (millionaires and miners, for example), or in order to reach a special section of the community (policemen, nurses, elementary school-teachers, journalists, for examples). And it is quite possible to give people a good time and simultaneously educate and inspire them,—not only through an atmosphere of refinement, but also by having educated helpers in attendance, good music, the right sort of speechifying, and so on. The Settlement with brains can make an education, immediate or ultimate, out of almost any of the generally desired amusements or pastimes. If it is doubtful about making an activity educational, it had better not involve itself in it.

Billiards seem to me a more than doubtful enterprise. They tend to be monopolised by a little clique of males who never get further than the billiard-tables. Perhaps if a Settlement possessed an almost unlimited number of rooms, it might run billiards in some remote corner! But the proper place for such activities is in the ordinary club; and in this direction the best thing the Settlement can do is to help fill the existing clubs in the neighbourhood, or, if a neighbourhood exists so extraordinary as to be without sufficient clubs, to run one under the right sort of leader in separate premises. The Settlement that runs club activities centrally is liable to cease being educational; instead of becoming a centre of education for the whole town, it will merely influence rather superficially a handful of people in its immediate locality.

Many will come to the Settlement with a vague desire to get more education, or to pursue some hobby, or to satisfy some more or less aesthetic craving. They may scarcely be "Well-equipped," and they may at the outset have no inclination to identify themselves with the Settlement, but if it has the power to draw them along the line of their own interest into a more vital generalised interest in all that it is doing, the Settlement may be able fully to naturalise many such self-seeking immigrants. One of the secrets of the success of Toynbee Hall and Hull-House has been the many-sidedness of their activities; they have almost realised W. T. Stead's idea of a civic church—"Supply Every Need." To supply every educational need should be the aim of the twentieth century Settlement.

Canon Barnett made an enormous success of his exhibitions of pictures; his art gallery in Whitechapel made it possible for thousands of poor people to see pictures that would otherwise never have enriched their minds. Jane Addams, owing partly to the peculiar industrial and racial conditions prevailing in Chicago, has found that museums revealing the evolution of various industrial occupations have helped her greatly in appealing to the workers. Women-folk might be interested in a model cottage in which every phase of housecraft (the æsthetic as well as the useful) could be taught and practically demonstrated. And while they were learning the mysteries of bed-making and wall-papering and cooking and cleaning, their husbands or sweethearts might be learning how to make

furniture or do metal-work or paint or garden in the adjacent craft-shop and allotment. For those who are inclined to look up at things there might be an observatory; for those who are inclined to look down, a microscope; for those who like soul-stirring smells, a laboratory.

If the choir and orchestra are really good it will be possible, without reliance upon vulgarity, to run concerts that will be attractive to people in the mass. The possibilities of popular drama have not in these days been explored; perhaps large numbers of people, including many of the poorest and most "ignorant," would crowd to see plays to which we are, perhaps, much too ready to believe them indifferent. A kinema (subsidised by the Local Education Committee) might be made both a means of education and a source of revenue. Popular lectures, classes on subjects like elocution and dancing, brotherhood meetings, the organisation of correspondence courses under the National Home Reading Union, Ruskin College, the School of Eutrophics, etc., are only a few among the suggestions which might be made for interesting those who have not yet become students in the sterner sense.

There are really no limits except those imposed by space and time (not money) to the methods of appeal of which we may avail ourselves, and in the unknown are methods innumerable, many of them probably far more effective than any as yet in use, waiting until patient research and sudden inspiration shall summon them to the service of men.

5: PUBLIC SERVICE.

"That a Settlement is drawn into the labour issues of its city can seem remote to its purpose only to those who fail to realise that so far as the present industrial system thwarts our ethical demands, not only for social righteousness, but for social order, a Settlement is committed to an effort to understand and, as far as possible, to alleviate it. . . ."

. . . The attempt to interpret opposing forces to each other will long remain a function of the Settlement, unsatisfactory and difficult as the rôle often becomes."

JANE ADDAMS.

What strikes me in reading Mrs. Barnett's record of Toynbee Hall ("The Mother of Settlements"—Picht), or Miss Jane Addams' record of Hull House ("The most wonderful of all Settlements"—Mrs. Barnett) is the immense part which those institutions have taken in public life. One is left wondering whether a million old men and women would now be drawing their Old Age Pensions and whether Mr. Fisher would ever have provided for continued education had Canon Barnett been the ordinary orthodox Oxford parson; and again, whether Chicago would have been "foremost in the effort to connect the unregulated overgrowth of the huge centres of population with the astonishingly rapid development of industrial enterprises" if the "greatest man in America" had been the average accomplished American girl. In contemplating the miracles of social and legislative achievement wrought by these two institutions, we are forced back upon the conclusion elsewhere emphasised in these pages that *everything depends upon personality*. Get a person with imagination for the head of your proposed institution, and even if he begins without a penny in his pocket or a friend in the locality, he will make an outstanding Settlement. Get an inferior person, and put him at the head of the most fully equipped and excellently supported institution and you shall see it dwindle away to insignificance.

How far it is possible for the Settlement to play a big part in the public life of the locality depends upon the quality and

inclinations of the warden and his or her assistants. It is a difficult part to play: almost as difficult as running with the hare and hunting with the hounds. The Settlement is inevitably accused on the one hand of being a mere weapon of Labour, and on the other of being a mere tool of Capitalism. To be so accused is not an evil; Mr. and Mrs. Barnett and Miss Addams throughout their lives have been thus censured; the evil is to merit the criticism, from whatever side it comes. The duty of the Settlement is to be neither Labour nor Capital, but to force both Labour and Capital to see that vision the possession of which is its sole justification for being a Settlement. If it is not strong enough to preserve its purity amid the foulness of present-day industry and politics, it will do well to limit itself to its educational work. Only when it has become altogether sure of itself ought it risk all the dangers it will encounter from becoming active and assertive in public life.

To this consummation, if it so desires, the Settlement can gradually make its way. It can encourage its members to undertake various forms of civic responsibility; it can issue its manifestos upon current controversies; it can accept invitations to send representatives to all sorts of conferences; it can participate in campaigns for housing and infant welfare and temperance and purity and education; and it can find a hundred ways of "getting things done" that will not at first involve it in emergence from its semi-obscurity.

It would seem to be uniquely the function of the Settlement to do what it can to co-operate with other agencies and to aim at the co-ordination of social and educational and religious effort. The initiative for little "Parish Councils" of all the philanthropic organisations in a small area and for larger "Municipal Leagues of Social Service" ought to come from the Settlements because they have points of contact with all the persons and interests concerned. The churches are ripe for union; social enterprise becomes more and more co-operative; adult education is seen to be the affair of every thinking person and organisation; there is not an ounce of spiritual energy to be wasted; united effort alone can save us from inexaggerable disorders and distresses. It is for the Settlement to be the aggregating centre for the spiritual and social forces of construction.

6: PERSONALITY.

“Next, always next, to the Canon’s invariable love, nothing about him ever impressed me more than his extraordinary nerve which was the physical counterpart of his deep, his absolute faith in the God of Righteousness. His whole life was an expression of the saying: ‘Be not afraid. Righteousness overcometh the world.’ In this faith he took upon himself, and he laid upon others, tremendous responsibilities, imputing righteousness, and finding it like bread cast upon the waters after many days. It was thus that Canon Barnett, whilst he was a maker of some of our noblest institutions, was essentially a maker of men. He made men because he believed in men. And he believed in men because, more than any man I have ever met, he believed in God.”

T. HANCOCK NUNN.

In Part II. we considered the methods by which those responsible for carrying on the work of the Settlement might educate themselves—might prepare themselves for the various forms of service which have been indicated in the pages of Part III. And even though it may savour of old-fashioned goody-goodness, it will be well in this closing section of the book to insist that the best service the “settler” can render to the Settlement is to represent it adequately in his or her own person. To spread its gospel effectually the Settlement demands of its individual members an unfaltering loyalty to its ideals, in their homes, at their jobs, in their manifold activities. By its representatives shall the Settlement be judged. If they are making their homes beautiful, putting their utmost into their work, ignoring the artificial distinctions

of class and vocation and opinion that keep men apart, standing solid in every private and public activity for the Kingdom of God, they will be establishing in every person within the circle of their influence that for which the Settlement stands. And it is good to think of the Settlement not as embodied in so much bricks and mortar in one particular place, but as living in all those men and women of all occupations and capacities and localities who become one in striving to realise the mighty purposes for which the Settlement exists.

Note on Books about Settlements.

Every new Settlement ought to be a fresh experiment and any person desiring to establish or develop a Settlement should not be too much influenced by what similar existing institutions are doing. But if he wishes to get "ideas" he will probably get more of them from visits to Settlements and talks to those running them than he will from books. And he will probably get more help from reading such productions as the W.E.A. Education Yearbook, Carpenter's *Towards Democracy*, the novels of H. G. Wells, Bernard Shaw's Prefaces, Clutton Brock's philosophical essays, the reports of the Committee on Adult Education, Zimmern's *Greek Commonwealth*, the Labour Yearbook, the *Equipment of the Workers* by the Sheffield Y.M.C.A. Settlement Research Society, Hayward and Freeman's *Spiritual Foundations of Reconstruction*, Mackail's *Life of William Morris*, the *Adult School Handbook* (up-to-date books that compel one to consider education in its larger, social aspects) than he will from the study of such publications as the following, which deal more exclusively with Settlements and Settlement work:—

Jane Addams: *Twenty Years at Hull House* (Macmillan, 1910); Canon and Mrs. Barnett: *Towards Social Reform* (Fisher Unwin, 1909); Mrs. Barnett: *Canon Barnett*; Hilda Cashmore: *University Settlements* (Article in W.E.A. Education Yearbook, 1918; reprinted in pamphlet form, 1919); E. E. Taylor: *The Work of the Non-Residential Settlements*: Reprinted from *The Friend*, March 24, 1916; Horace Fleming: *A Settlements' Association* (Beechcroft Leaflets,

No. 1); F. J. Gillman: *The Workers and Education* (Allen and Unwin); Werner Picht: *Toynbee Hall and the English Settlements* (Bell, 1914); St. Philip's (Sheffield) "Parish Council": *Brightest England and the Way In* (Allen and Unwin, 1919); and the (Toynbee Hall) Record and the (Hull-House) Survey.

In this list are included the most important of the older books on Settlements and, as far as they are known to the author—all recent publications. For amplifications of this bibliography the student should consult Mrs. Barnett's *Life of Canon Barnett* and Picht's *Toynbee Hall and the English Settlements*.

Those new to Settlement work may be glad to know of the existence and whereabouts of the following agencies and societies:—

THE ARTS AND CRAFTS SOCIETY, 6, Queen Square, Bloomsbury, W.C.1.

THE ARTS LEAGUE OF SERVICE, 1, Robert Street, Adelphi, W.C.2.

BARNETT HOUSE, Oxford.

THE BOARD OF EDUCATION, Whitehall, S.W.1.

THE CENTRAL LENDING LIBRARY FOR STUDENTS, 20, Tavistock Square, W.C.1.

THE CO-OPERATIVE HOLIDAYS ASSOCIATION, 223, Brunswick Street, Manchester.

THE ASSOCIATION OF EDUCATIONAL SETTLEMENTS (NORTHERN GROUP), The Settlement, Leamington-on-Tyne.

THE SETTLEMENTS' CONFERENCE (Toynbee Hall, E.).

THE FABIAN SOCIETY, 25, Tothill Street, S.W.1.

THE HOLIDAY FELLOWSHIP, Bryn Corach, Conway, North Wales.

HULL HOUSE, Chicago, U.S.A.

THE LEAGUE OF ARTS, 36, Cornhill, E.C.3.

THE LABOUR RESEARCH SOCIETY, 34, Eccleston Square, S.W.1.

THE NATIONAL ADULT SCHOOL UNION, 1, Central Buildings, S.W.1.

[“REGIONAL SURVEYS”: Consult George Peverett at the above address.]

THE STUDENT CHRISTIAN MOVEMENT, “Annandale,” North End Road, N.W.3.

THE THEOSOPHICAL FRATERNITY IN EDUCATION, AND THE THEOSOPHICAL EDUCATIONAL TRUST, 11, Tavistock Square, W.C.1.

THE WORKERS’ EDUCATIONAL ASSOCIATION, 16, Harpur Street, W.C.1.

TOYNBEE HALL, Commercial Street, Whitechapel, E.

THE WORLD ASSOCIATION FOR ADULT EDUCATION, 13, John Street, Adelphi, W.C.2.

THE Y.M.C.A. (ART DEPT.), 24, Great Russell Street, W.C.1.

THE Y.M.C.A. (EDUCATIONAL WORK), Universities House, 25, Bloomsbury Square, W.C.1.

THE Y.M.C.A. (MUSIC SECTION), Universities House, 25, Bloomsbury Square, W.C.1.

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